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opinion If we look a little more closely at the religious life and policy of Constantino.

Eusebius represents the daily life of the Emperor on its religious side to have been almost that of a monk or of a saint. Every day, we are told, he used to retire for private meditation and prayer. He delighted in delivering sermons and addresses to his courtiers, Bible in hand. He would begin by exposing the errors of polytheism and by proving the superstition of the Gentiles to be a mere fraud and cloak for impiety, and would then expound his theory of the sole sovereignty of God, the workings of Providence, and the sureness of the Judgment, invariably concluding with his favourite moral that God had given to him the sovereignty of the whole world. Such a discourse could not possibly be short, but Constantino liked his religious exercises long. He once insisted on standing throughout the reading of an elaborate disquisition by Eusebius himself, who evidently tired of the exertion and begged that the Emperor would not fatigue himself further. But Constantino was resolved to hear it out, and the courtier Bishop, while profoundly flattered at the compliment, ruefully admitted that the thesis was very long. Probably the courtiers found it interminable. But it was their duty to listen, applaud, and appear duly impressed when, for example, Constantino on the ground the dimensions of a coffin, and solemnly warned them against covetousness by the reminder that six feet of earth was the utmost that any could hope to enjoy after death, and they might not even yet so much as that if burial were refused